METHOD OF THE **DIVINE** GOVERNMENT,

BOOK THIRD.

PARTICULAR INQUIRY INTO THE PRINCIPLES OF THE HUMAN MIND THROUGH WHICH GOD GOVERNS MANKIND.

WE are now to turn from the world without to the world within us—truly the larger and more wonderful of the two; for every one of man's thoughts is in its very nature more elevated than the most exalted of material objects, and his imaginations reach infinitely farther than the bodily eye, assisted by the telescope, can range. This latter world, however, submits itself to examination more reluctantly than the other. When we would catch the mind in any one state of thought or feeling, we find that in the very act we have so far modified the thought and feeling, and that, Proteus-like, they change their form when we are about to seize them. Its living feelings die under our hand as we would dissect them. In order to detect its workings, we must use greater skill than Huber did when, after trying device upon device, he succeeded at last in finding the way in which bees construct their ingenious work. We cannot at every time invert our eye and look into this deep. It cannot be inspected when it is muddy with earthly ingredients, and chafed with passion. Still, there are times when, calm and serene as a placid lake in summer, we can look far down into its depths, and behold its thronging life and exhaustless treasures. "Its facts," says Cousin, "are complicated, fugitive, obscure, and all but beyond the power of apprehension from their deep seat in the mind;" but he adds, "the consciousness which is applied to them is an instrument of extreme delicacy—it is a microscope